SCP 24623

The Chinese

FROM

A CHRISTIAN STANDPOINT.

THE CHINESE

FROM

A CHRISTIAN STANDPOINT.

A PAPER READ BEFORE THE

PRESBYTERIAN MINISTERIAL ASSOCIATION OF PHILADELPHIA, APRIL 28, 1879,

BY

REV. J. L. RUSSELL,

Pastor of Spring Garden Presbyterian Church, Philadelphia.

PHILADELPHIA:

PRESBYTERIAN PRINTING COMPANY, No. 1510 CHESTNUT STREET.

1879.

NOTE.

This paper was originally prepared without any thought of publication in printed form. Its essential ideas were first presented in a Missionary Address to the Spring Garden Presbyterian Church. It is put into print only at the earnest request of many members of the Church, and, also, many members of the Ministerial Association.

THE CHINESE

FROM

A CHRISTIAN STANDPOINT.

"*These from the Land of Sinim.*" Isa. 49. 12.

Of the questions of the day, by no means the least important is, "What shall we do with the Chinese?"

As a nation, we have to do with this question in all its aspects, social, political, religious. We have the strange spectacle, in an age abounding in strange sights, of the most ancient historic people seeking companionship with the youngest nation on the globe, and the most exclusive people, claiming no relationships, ethnic or moral, shutting themselves up for centuries, within their own land, by walls, the strength and magnitude of which read like some Eastern fable, and shutting out all foreigners on peril of their lives, suddenly swarming out, like bees on a June morning, from an overcrowded hive,

and taking flight across the sea to this New World, where dwell a people the very genius of whose national existence leads them to break down all barriers of bigotry, superstition, caste, and despotism.

Now what are to be the relations of the two orders of civilization that stand face to face on our Western coast? War or peace? Bitter conflict, or helpful coalition? Will the Old overrun and trample out the New? Some there are who regard such a contingency as neither impossible nor remote. Is there danger, as some affirm, that unlimited privileges of immigration will result, a quarter of a century hence, in a strong Chinese province on the Pacific slope? Or is there strength and vitality in our young Christian and American ideas and institutions to transform and revitalize that hoary, wrinkled civilization that has not changed its customs, its costumes, or its creeds for thirty centuries or more?

There are so many aspects in which this subject presents itself that we are bound to take no low and unworthy standpoint; to have no narrow and one-sided views; to wear no stained goggles of partisan judgment or social prejudice. The very gravity and magnitude of this question demand of

us that we look at it in a large, hearty, healthy, fearless way; and this alone is worthy of American citizens and Christians.

Our prospect is a long, broad one! First away yonder to the farthest boundary of our continent; then out through the Golden Gate, in the track of the Pacific steamships sailing out of the sunset into the sunrise to their anchorage in the Bay of Yeddo. Now let the line of vision be northward, until it strikes the mouth of the Amoor. Follow down the coast-line to the Bay of Tonquin; thence northwest along the trend of the Himalayas, across the foot of the Celestial range; northeast along the snowy summits of the Giant Atlai to the sources of the Amoor, and down its ever-widening current to the sea. Within that line of coast, mountain, and river (twelve thousand miles long) four hundred to five hundred millions of our fellow-men live,—one-third, at least, of the entire population of the globe,—whom we must count in when we propose to ourselves "the Chinese question."

It may seem a long way to the home of this strange people; yet in the facilities of international travel and commerce, in the rapid movements of immigration, in the providence of God, in the sympathies and needs of a common nature, in the great

work of Christian missions, China and the United States are next-door neighbors.

I. CHINA IN PROPHECY.

Let us, first, as Christian men, take our observations from the standpoint of prophecy. Do the Scriptures cast any light on this question? Does the Bible recognize the Chinese either historically or prophetically? In the forty-ninth chapter of Isaiah the ultimate gathering of all nations to Christ is not only foretold in a general way, but described in specific statements. God says to Christ, "I will also give thee for a light to the Gentiles, that Thou mayst be my salvation to the ends of the earth." . . .

"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."

Four directions seem to be here indicated. Of two, the north and the west, there can be no doubt. The outlook of the prophet being from Palestine, presumptively the two other expressions, "from far" and "the land of Sinim," would indicate the south and the east. The expression "from far" gives such a narrow surface upon which to prosecute our inquiries, that we leave it with the single

remark, that Christ describes the Queen of Sheba as "the Queen of the South, who came from the uttermost parts of the earth to hear the wisdom of Solomon,"—a fact which may or may not identify the countries lying to the south as the "from far" of the prophet.

But we have more light on "the land of Sinim." Sinim has as its root, Sin; "im" is the plural sign. But the word "Sin," in one of four forms,—Sin, Tsin, Jin, and Chin,—is the universal designation of the Chinese in the Sanscrit language, the mother-tongue of Asia. And with the termination "a," Sina or China, the country inhabited by the Chinese, was known certainly from a very remote antiquity in Southern and Western Asia. At the beginning of the Christian era, Claudius Ptolemy, the great Egyptian geographer, and the unknown author of "Periplus of the Erythræan Sea," speak of Sinæ and Thinae,—referring evidently to the Chinese.

The Chinese never called their land Sina or China, and it has been a question how the name originated. They call their land "Tchung-Kwe," or "the empire at the centre of the earth,"—the possible source of the Boston "hub" idea.

Some have derived the name China from a dynasty, "Tzin," which came to the throne about

247 B.C. But Lassen says the name was in use as early as 1100 B.C., and identifies it as the name of a race—Sinæ—a feudal people in the western provinces of China—with whom the people of India and Persia came into contact, and yet beyond whose mountain homes they could not pass; hence they gave their name to the "terra incognita" beyond.

Many of the best and most competent scholars of language, as Gesenius, Calmet, Winer, Langles, Lassen, and Neuman, consider it settled, on philological grounds, that "the land of Sinim" and China are one and the same.

But if it be objected that the Jews themselves, an exclusive people, could have no knowledge of this far-off exclusive people,—that Isaiah could have no knowledge of them thus to write,—we beg to suggest—

1. That God here speaks. Inspiration is a sufficient explanation of the use of a name of which the mouthpiece of the Divine Spirit may have had no knowledge. God knew the Chinese, if Isaiah did not.

But we are not shut up to this.

2. The Jews might have known of the existence of the great Chinese empire by the international trade kept up by Solomon's caravans, or by means

of Solomon's navy coming into contact with merchants of India.

Or the Jews might have learned of the Chinese through the Egyptians. In many ways Egypt (ancient) and China suggest each other, in arts, utensils, implements, and habits of life. Kitto says, "China is the dead Egypt brought back to life." That there were commercial relations between Egypt and China at an early date would seem to be indicated by the fact that in the monuments of Thebes, a city that began to decay a thousand years before Christ, are found porcelain vessels with Chinese inscriptions. (Rawlinson's Ancient Egyptians, iii., 108).

That this view of Isaiah's prophecy is the correct one, the majority of Bible interpreters agree. It has the weight of such names as Hitzig, Beck, Umbriet, Hendewerk, Knobel, Hahn, Birk, Steir, Lange, Delitszch, Jamieson, Faussett, and Brown, "The Bible Commentary of the English Bishops," and almost the entire German critical school. Barnes, in the earlier editions of his commentary on Isaiah, controverts this view, but acknowledges in the last and revised edition that he was convinced of its correctness. Kitto and Alexander both pronounce strongly in its favor, and say, sub-

stantially, "that it solves all difficulties; satisfies the claims of philology and history both; meets the requisitions of the text and context; is accepted by the most independent schools of interpretation; opens up a glorious field for the work of the Christian Church, and is a safe, true view."

What vantage-ground this prophecy gives us in approaching the Chinese question to-day!

Jerusalem, the capital of God's chosen nation, and Pekin, the capital of China, lie between the same great lines of latitude, 30° and 40° north. A line drawn eastward from the spot where Christ's cross was planted would cut through the very heart of the Chinese empire. And seven centuries before Christ was born, God bade his servant write down these words,—that this gospel of Christ should send its light north, west, south, and east. That promise is in part fulfilled. Yonder, to the north, among the Germanic races and the snowy Russias; to the west, along the Mediterranean, to the ancient seats of art and literature; to the Islands of Britain, across the sea to this New World, the gospel has already gone with irresistible power; and now it goes forth to the south, to the far-off nations, that wait by the long-hidden sources of the Nile, in the heart of Africa; and yonder to the east, where

the strange "people of Sinim" dwell, shut in by mountains and seas, by gigantic walls of masonry, and by more impenetrable walls of reserve and exclusion. God's eye has been on China in all these ages. His hand is dividing her mountains and opening gates in her walls and breaking down her icy barriers to let his glorious Gospel in, and his voice calls the Church to the most stupendous work Christian faith has ever essayed. And what if the peculiar mission of the Church of Christ in this youngest of nations be to bring this most ancient people into the "Kingdom of Heaven!" What if that light, brightest "that ever shone on sea or land," the light of life, must be reflected from our lakes and rivers and mountain-sides into the heart of that great empire, with its masses of human beings, whose very number wearies the mind, whose ignorance of Christ awakens sympathy, and the possibility of whose salvation inspires with hope and zeal every living Christian heart.

II. CERTAIN LEADING CHARACTERISTICS OF THE CHINESE WHICH MUST BE TAKEN INTO ACCOUNT IN DETERMINING OUR ATTITUDE TO THEM.

1. *Their national antiquity.*—The Chinese traditions claim a fabulous backward stretch of national

existence; but, without attaching any significance to them, we find abundant proof of a very remote origin. In the writings of Confucius, 500 B.C., the history of China is traced, by compilations from books which he found in existence, from a point contemporaneous with (as it would seem) the dispersion of nations consequent upon the "confusion of tongues." It is idle to speculate, as it is impossible to know, concerning the beginnings of this people. Their own histories are lost in the misty darkness of the ages. But of one thing we may be sure, that if not the oldest living race, there is none which may successfully dispute the claim of antiquity with the Chinese. Compared with theirs, our lineage and civilization are of yesterday, and have the smell of fresh paint.

Their national antiquity has doubtless had much to do with fixing their customs and usages in permanent forms. Their life is the crystallization of centuries, and, being entirely free from the attrition of outside forces or the solvents of change that enter into our civilization, keeps its original forms.

2. *Intelligence.*—In this feature the Chinese challenge respect. They are a literary people, with classics that have required ages for their development. Their historical and poetical works are

immense. Their encyclopedias are well-nigh endless, running up into hundreds of volumes. A work on topography alone, the most elaborate, perhaps, in existence, numbers three hundred and fifty-six volumes. A digest or abridged encyclopedia of their books, from the twelfth to the seventeeth centuries, has been prepared, which embraces between five and six thousand volumes. In the corridors of the temple of Confucius, at Pekin, the substance of their principal classics may be seen carved on massive stone slabs. The art of printing was known in China nine hundred years earlier than in Europe. Its invention bears the date of 593 A.D., or three years earlier than Augustine came into the British Islands to teach and preach Christianity.

The Chinese invented rude but capable astronomical instruments at a very early date.

They made use of the mariner's compass at least four hundred years before Christ. Their historical works claim that it was invented by one of their emperors two thousand years earlier still. They certainly knew its uses long before any other nation, and it is possible the Arabians obtained it from the Chinese, as the Arabian name for the compass is a foreign word, while the Chinese compass is called

"Ting-nan-ching,"—needle pointing to the south, the direction in which the needle of their compass points.

The Chinese, probably, first knew the art of making gunpowder, but they seem to have refrained from the cruel and deadly use of it that characterized occidental nations.

Of all countries, China takes the lead in the education of her male population. An uneducated Chinaman is rare. No man can hold office under the government without first passing successfully a competitive examination in their classics. This fact has been a great stimulus to popular education. By their education we do not mean anything as wide and varied as by education in Germany, or England, or America, but an acquaintance with their own classics. A larger proportion of the men of China can read and write than of the men of any other country.

If we compare the Chinese with other heathen nations, they have more strength of intellect, a higher degree of education, more solidity of character, and a more advanced civilization. Knowlton, who labored years among them, says (in his prize tract) "that they stand superior to all other Eastern races, in practical wisdom and common sense,

in physical, moral, and intellectual vigor." W. F. Stevenson, after his recent missionary tour round the world, claims "that the mind of China is probably as vigorous and, within its limits, as keenly active to-day as that of any European people."

3. *Religion and morals.*—There are three types of religion in China.*

Taou-ism, which took its rise 600 B.C., a conglomerate of mysticism, philosophy, sorcery, and superstition.

Buddhism, which was introduced from India in the first century of the Christian era, which combined with certain popular elements of Taou-ism, and spread rapidly.

Confucianism, a system formulated by Confucius 500 years B.C. It was not a new religion, but the putting into shape the convictions and doctrines of ages. To these were added the ethical teachings of Confucius after his death. These consist of the "Five Virtues" and the duties and obligations of the "Five Relations." By the "five virtues" are meant "benevolence, righteousness, propriety, knowledge, and faith." By the "five relations"

*Mohammedanism has also had a large following, but has not been a national religion in the sense that the three named have, which are often all held by the same person.

are meant those subsisting between the emperor and his officers, between father and son, between husband and wife, between brothers, and between friends.

Confucianism teaches a severe morality, and the profoundest respect for authority, and reverence for parents. There are some points of likeness between it and the code of the Hebrews, but it falls immeasurably beneath it in all the sublime conceptions of God,—the universal Divine moral government, and redemption through Christ.

All the religions of China have no salvation for sinners! They know nothing of a Saviour, infinite in love and almighty in power, to rescue from sin and death the children of men.

The Chinese are a temperate people, scarcely knowing the use of ardent spirits, and a drunken Chinaman in his own country is a rare sight.

The two social curses of China are—

(1.) The low position of woman, and (2) The use of opium.

Woman in China is the slave of man, as she is everywhere in the East. Her lot is similar to that in India and Syria and all Mohammedan lands. Her life is only a cruel service to man's need or passion. Among the poorer classes infanticide of

female children prevails to some extent, though not so generally as has been popularly assumed.

The use of opium is alarmingly prevalent, and the source of widespread distress. The Chinese have taken to it greedily, and the habitual use of it so weakens the will and beclouds the intellect that it is not easily broken.

But Christian men ought not to speak about the opium curse of China without a blush of shame mantling their cheeks, for a Christian nation entailed that curse, and fastened it on China by a bloody war. The Chinese government has, from the first, strenuously opposed the traffic in this deadly drug, and at the very last revision of its treaties sought to revoke and abolish all the rights of its importation. But Christian England—glorious, old, inconsistent, Christian England—must have a ready market for the produce of her great Indian poppy-beds, and the sixty million dollars which China pays for it must not be sacrificed to sentiment. Ah! the Christian world must have money, even if the poor heathen be destroyed by the getting of it. God pity them, and pardon us!

4. *The overcrowded condition of China Proper.*—In round numbers, her population is four hundred millions (400,000,000), *i. e.*, an average of over 300

to the square mile. In some of the provinces the population has a higher average; as, Shantung, 540 to the square mile; Chek-Kiang, 670; Nganhwui, 725; Kiang-Su, 832.

China is a land of great cities. Foochow and Pekin each run up toward two millions of inhabitants. Canton has a million and a half, and cities of half a million are simply too numerous to mention. Seven hundred miles back from the coast, in Hoonan, is a city with a population of more than a million packed into an area of five miles by three. China has more than fifteen hundred walled cities, one of which (an example of all) governs eight hundred and eighty towns and villages. An almost incredible number of Chinese live in little boats on the rivers and lakes beside the cities. Here they were born, here was their play-ground, here they grew to maturity, and here shall they die, on this narrow, floating, box-like home.

The influence of this overcrowded condition has been to teach economy. China has reduced living expenses to the minimum. 300—500 or 800 people to the square mile make either low prices or starvation—sometimes both. House rent is quite reasonable. The soil is worked up to the highest producing power of the square inch. A Chinaman

can get as much comfort out of a garden with the area of an ordinary city lot as an American farmer out of a quarter of a section of government land.

John Chinaman has simple tastes. He has learned to control his appetite. He does not indulge in half a dozen courses at dinner, washed down with sherry or champagne. He has one dish for breakfast, one for dinner, one for supper, and usually *rice* all three.

But, somehow, this severe economy and simple diet have made him hardy. He is not ponderous in flesh nor formidable in appearance, but he has endurance, and can live where even our boasted Anglo-Saxon race must die. Heat and cold are alike to him. He is insensible to ordinary pain, he seems to have parted company with his nerves (that American luxury), and as for dyspepsia, it does not even belong to his order of civilization.

We talk much of compulsory education in this age. Five hundred people to the square mile has been the stern schoolmaster that has taught China, by a compulsory education that none of her children could shirk, the lessons of economy, thrift, and temperance. And by that training her children go into the markets of the world, and underbid the cheapest labor of Europe, and astonish America by

closer calculations than a native-born Yankee can make. As some one has said, "You can never compete in low prices with a man who drinks no liquor, lives on rice, and can sleep on a board." Carlyle said, "The world ought to go to school to China to learn stability of government and filial obedience." But, verily, there are other valuable lessons we might learn of her.

III. THE DRIFT OF PROVIDENCE.

What is the meaning of that Providence which confronts American Christianity one hundred years old with China four thousand years old? For Providence is behind it! The same Divine hand that guided the "Mayflower," with its Puritan freight, to Plymouth Rock, on the East, holds the helm of the steamship crowded with the children of China, entering the Golden Gate at the West. The God that heard the cry of the sufferers *then* trodden down by the oppressor, hears the cry of the sufferers *now* trodden down by the rushing crowds of their fellows and ground by the cruel heel of hunger. "The earth is the Lord's, and the fulness thereof the world, and they that dwell therein." And He will send his children where they may find at once "their daily bread" and "heaven's bread." And you and I may hinder them at our peril only.

Great facts mark the drift of Providence.

1. *The exodus of the Chinese.*—In 1848, two men and one woman from China landed in California. In 1878, thirty years after, there are sixty thousand Chinese in San Francisco. Two hundred thousand on the Pacific coast. On December 31, 1866, twelve years ago, the line of steamships that ply from the Bay of San Francisco to the Bay of Yeddo was opened. And year by year the register of incoming passengers with strange-sounding names has grown larger. Our brother from beside the Yellow Sea heard we had work to do, clothes to wash, food to cook, lands to drain, gold to dig, railroads to build, that we paid money for having these things done, and that there was much food to eat, and so he came over to help us and himself at the same time. And so we welcomed him, and thought it a great thing to meet our strange kindred from the country, or rather from the city, for our cities are rural villages besides his.

But suddenly we have grown suspicious of him, and we tell him, through newspapers, and even by vote of Congress, that we don't want him here any longer, and that he had better go home again.*

*The new Constitution of California forbids the employment o Chinese by any corporation.

What is the matter? What has he done?

He has done several things.

Cook tell us "that the Chinaman hung on the slippery sides of the Sierra Nevadas, and tunnelled them to let the Southern Pacific Railroad through.

"That he went down to his waist in the mud, when San Francisco was threatened with inundation, and saved it by building levees, when no other man would take the peril."

"His labor on the great railways has raised the price of wheat-lands in California from one to twenty-five dollars per acre."

Clement Babb tells us that the Chinaman has supplied all along the Pacific coast the imperative need of house-servants at reasonable wages.

The government receipts show that he has paid five millions, annually, of "taxation without representation," and has not spoiled our tea trade for it, either.

The railroad reports show that yonder among the snow-sheds of the Western mountains he has watched the switches, and been found frozen dead, with his hand on the turning-bar, but has never been found there dead-drunk.

And is it for these things that his villages have been burned, cruel quit-notices served on him,

inordinate licenses and taxes imposed on his humble trade, with occasional affectionate demonstrations of pistol and bludgeon and halter?

"On May 1, 1876, the village of Antioch was burned, and its Chinese population warned off under penalty of death in twenty-four hours." Again and again have these humble laborers been shot down in cold blood in the streets, the fields, the mines.

Why is this? There are two reasons.

1. The Chinaman will work.

2. The Chinaman can't vote.

Persuade him to give up his industrious habits to join in strikes, to unite with labor-leagues (the leagues that prevent labor), and not a hoodlum on the sand-lots but will spring to arms in his defense.

Give him a vote (I do not say it would be the best thing to do), and both great political parties will woo him as furiously as rival lovers. Two hundred thousand ballots are no feather-weight when the scales draw down for Congress or the Presidential chair.

But the Chinaman is a heathen! True. And this is a Christian land. There is light here, and by the grace of God light is greater than darkness. I have no more fear of the shadow of Buddhism than

I have of the shadow of the Vatican, and the colder shadow of Continental Atheism, that, falling westward across the Atlantic, strike, with their mingled darkness, our shores. This nation will never be Heathen, Atheistic, or Papal.

But the Chinaman will reduce the price of labor below living rates!

Never fear; he will learn to take all he can get. Our civilization will teach him new tastes and desires,—more luxurious habits. Increase of expenses will produce increase in the price of labor. He'll level up fast, or he is not a son of Adam.

But the Chinaman establishes opium saloons, brings leprosy with him, and the vices of the Chinese women are simply horrible!

Well, we are a Christian people, and yet there are in our cities drinking-houses by the thousands, lepers of lust rotting in our almshouses, and countless brothels filled with women not a whit better than the fallen daughters of Asia. Are we better in our vices than are they? By the Cross of Christ and the Word of Truth we may lift these women from their deep degradation, and teach these men to dream brighter dreams than the delusive drug brings to heart and brain.

But if we do not stop, or at least check, the rapid

immigration of the Chinese, they will overrun us!— Such a conclusion is by no means foregone. Much may be said on both sides of the question. The tendency of any great national diaspora is to run on rapidly until it exhausts itself; and especially when it is of the nature of a great reactionary movement as against the inbred exclusiveness of this race. We may rest assured, upon well-known laws, that the outflowing currents of human life from China will not be in little, insignificant streams, but great tides, broad and deep with world-wide interest and meaning.

The possibility of the recurrence of such famines as have been experienced recently in the central and northern provinces, destroying millions of lives, tends to quicken and accelerate emigration when once it has begun. Satan's estimate of the value man puts on his life will doubtless hold as good in the ancient land of Sinim as in the ancient land of Uz. Under the apprehension of such scenes of physical suffering and universal hunger as come to their overcrowded land, in the contingencies of a drouth or failure of the crops, many of the Chinese will doubtless seek temporary and permanent homes in other lands, even at the expense of their ancestral customs and historic associations.

The character of our "own country" and its popular institutions, with the facility and directness of transportation, will naturally draw a large, perhaps the larger, portion of Chinese emigrants to our shores.

The Northern Pacific Railroad is one of the assured facts of a near future. The terminus of that railroad will be a point on the coast of Oregon. The completion of that railroad will assure another Pacific steamship line. "The sailing circle from the coast of Oregon to Saghalien, at the mouth of the Amoor, is a thousand miles shorter than from the Bay of San Francisco to the Bay of Yeddo, the terminus of the present steamship route." This all means stimulated immigration.

But other important facts bearing on this question are to be taken into consideration:

The distribution of the Chinese is going on in other directions. The East India and South Pacific Islands are already drawing them by thousands and ten thousands. In a pamphlet issued by the English residents of Shanghai we are informed of a large yearly emigration from China to all the great tropical islands that lie nearest the equator. It is a well-known fact that the natives of Java, Sumatra, Borneo, Timor, and the Philippine

Islands are dying out rapidly before civilization. The Anglo-Saxon cannot live there; but the Chinaman can, and there he is going.

He is entering Australia, too,—in its northern parts so long undeveloped by England, because she could not command laborers to drain its mighty marshes, rich in all the elements of fertility.

New Zealand, too, has already a large Chinese population, as shown by the census of March, 1878. Practically, large portions of these great islands are as yet untouched. They lie waiting for a people who can endure the heat and rigor of their climate.

In the southern part of Australia a rapidly growing English-speaking population has its home; but it will not, it cannot, spread to the north. But here millions of Asiatics might find a home, and rice could be grown in the swamps and along the great rivers for their food. Its vast mineral resources would be rapidly developed by them, and, in view of all the facts, "it is (as Julius Vogel writes, in the *Princeton Review* of March, p. 461, 1879) simply impossible that tropical Australia can remain untenanted, whilst tropical Asia is so overcrowded with a famine-stricken population."

The Chinaman will pass into Russia, too. While the extreme northern parts of the Russian empire

are too cold and bleak for the races born and bred in the south, yet there are parts of Russia in which the Chinaman of the northern provinces could live as readily as in Mantchuria or Mongolia, into which, as well as Thibet, they are spreading.* It seems almost impossible that the surplus of China should not, to some extent, escape northward as well as southward; that the Russian empire, with its seven millions of square miles, and less than twelve people to the square mile, should not drain a little the overstock of China. Africa, too, that fast-solving geographical problem of centuries, may be God's opportunity for overcrowded Asia. If the Chinaman can live in Borneo, he can live on the banks of the Congo; and the climate of upper Egypt does not differ very much from that of lower China.

This is but a contingency which we suggest; but what is there to render it impossible that in 1900 A.D. the feet of the Chinese laborer should be treading in the paths of Livingstone and Stanley, and fulfilling the glorious prophecy of their discoveries?

So far as the danger of *our* country being overrun by the Chinese is concerned, I, for one, am not

* There are also Chinese colonies in Siam, but the countries washed by the Indian Ocean are already teeming full.

greatly alarmed. The laws of demand and supply will regulate their incoming, and when we take into account our resources and their possible development, it does not look probable that we shall have, or can have, at any near time, too many people in this country.

Besides, there is a peculiar fact, that in Chinese immigration there is always an ebb, a refluent tide seeking the celestial fatherland. The Chinaman comes to this country with a specific purpose,—to make money, amass a little fortune,—and when that is accomplished, he goes back to enjoy it in his own land and among his own people. It will not always be the case. As with the East-India traders, who went out to speculate, and staid, because they learned to love the land in which they made their wealth, so it will be with these Asiatic laborers ultimately. But not until long contact with our institutions and civilization has acclimated them morally, socially, and intellectually. And until this change takes place, we must calculate on this backward-flowing tide as the relief from any nightmare fears of being overrun by these social Vandals and Goths from Asia.

The fears of an overwhelming and uncontrollable flux of Chinamen to this country are stimulated in

certain sections, if they were not originally created, for a political purpose. And it is remarkable, at least, that the Church of Christ, of all denominations, recognizing the importance of this question in its providential and evangelical aspects, has stood strongly against the one-sided prejudices of political partisanship. Those were brave words spoken in the discussion of this question, in the Canadian Parliament, by the ex-Premier, and they apply to the question in this country, too: "The exclusion of the Chinese is against the genius of our country and the laws of nations."

2. *The growing importance of the East.*—Look over the whole Continent of Asia and you can scarcely put your finger upon a land which is not to-day the theater of great movements and significant events. The Eastern horizon all round is ablaze with lightning. Northern Asia on the eve of a gigantic social revolution. Central Asia troubled in her relation to Great Britain, and Russia behind the curtain, with her sword but half-way in the scabbard, biding her day of vengeance. Western Asia, with "the sick man" on her hands, "neither killed yet, nor cured" by the political doctors of Europe. Southern Asia witnessing, in India, one of the most marvelous triumphs of the gospel of which history has

yet had knowledge. Eastern Asia passing through a transformation in Japan as swift and wonderful as some vision of the night. And in China a movement the inception of which we may trace, but the possible results of which are too great and far-reaching for speculation. Now with the lands of the East that look out on the waters of the Pacific Ocean we have already and are bound to have more and more intimate relations. The keels of our commerce cut that quiet sea. In 1852, in the Senate of the United States, in perhaps the great speech of his life, William H. Seward said, "Who does not see, that every year hereafter, European commerce, European politics, European thoughts, and European activity, although actually gaining greater force, and European connections, although actually becoming more intimate, will, nevertheless, ultimately sink in importance, while the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theater of events in the world's great hereafter."

On the 18th of April, 1879, the commercial dispatches state that American commerce is supreme in China and Japan, the great Pacific ports and shores.

We drew a line of prophecy eastward from

Jerusalem to Pekin. We found the two cities between the great lines of latitude 30° to 40° north. Draw another line from New York, our Eastern metropolis, to San Francisco, our Western metropolis. Extend it round the globe. It is the line of 40° latitude north; it almost cuts in twain Pekin, the capital of Eastern Asia, and Constantinople yonder, looking out on two seas, sitting like a queen, between Europe and Western Asia, and waiting to be crowned as a queen with her ancient diadem.

That is the line along which the eyes of the world and the Church look to-day: it is the line of great religious and political movements, the line of commerce, the line of missions, the line of Providence.

3. *India and China touch at the Himalayas.*---God has put heathen India into the care of Christian England. It looks as though God was about to put heathen China into the care of Christian America.

Christianized India and Christianized China mean a belt, a zone of Christianity round the world; for Christian England and Christian America touch on the other side in all possible relations. Four great hands encircling the globe for Christ! Do you take

in the scope of that possibility? It means, perhaps, the millenium! But Christian England and Christian America must be faithful, that such a glorious result may be.

IV. THE CHRISTIANIZATION OF CHINA HAS BEGUN.

Neander, the great church historian, said, in 1850, but eight days before his death, "When Christianity obtains the freedom of the Chinese empire, it will be far on its way to the conquest of the world." Christianity in 1879 *has* the freedom of the Chinese empire.

Chinese exclusion is giving way.—It is fast being honeycombed with liberal ideas. A foreigner can travel from end to end of the empire. Popular and scientific magazines are beginning to circulate among the better educated. Histories of other nations are being introduced and read. Young men of promise are being sent from China to our American and European colleges, that they may be educated at the public expense for positions of trust at home. A system of Chinese consulates is just being established.* Steamships now ply up and down the rivers of China;† railroads and telegraphs are but a question of time.

---

* On the basis of the most approved European plans.

† These steamship lines are owned by natives, wholly or in part, as are also many of the leading trading and shipping houses.

Missions are penetrating the interior.—There are six great American and six great European mission organizations at work in China. Their stations have of necessity been in the great cities of the coast, but now they are fast pushing their lines into the heart of the empire. W. F. Stevenson writes, in the *Catholic Presbyterian* of January, "that he was told by a missionary in China, who had recently traveled as far north as the river Amoor, that he there found biblical catechisms in the houses, introduced by the Russians from the other side of the river." As though two tunneling parties, working from opposite sides, should meet under some hitherto impassable mountain.

The vantage-ground which Japan affords from which to reach China.—Japan, with its thirty-five millions, has virtually made choice of Christian civilization. Our steamships land at its wharves—the Japanese wear our clothes—buy daily newspapers at a news stand—have cabs rolling through their streets, and railroads and telegraphs across their islands.

The government supports a university at Tokio, manned by American and English professors. Japan is already re-civilized, and her influence on China will be simply incalculable. The Japanese Islands are God's outworks for taking China.

The United States has such access, and bears such relations to China, as make it incumbent on American Christianity to accept the Chinese as God's trust.— We have no right to refuse it. We have no right to shut our doors against them. We have proclaimed ourselves to be the friends and brothers of all men, and our land the home of wanderers. We have cried to the ends of the earth that we "had bread, and to spare," for the hungry, freedom for the oppressed, and a resting-place for the weary. Why shall we make a cruel exception of these the most hungry, the most oppressed, the weariest wayfarers that ever yet stood at our doors? Ah! if we drive *them* out, let us be consistent. Let us call back our missionaries from Africa, Asia, the Islands of the Sea; let us stretch iron cables across our harbor-mouths, and borrow specifications of the great Chinese wall, that we may build one like it round our sea-coast; let us close our free churches and free schools, burn up that starry banner, which has been an evangel of hope in the eyes of the nations, and flaunt a black flag in its place.

Can this thing be? I trow not. God may turn the forward-going shadow of progress back on the dial-plate of time, but *we may not.*

The evangelization of China is not to be stopped

by the political filibustering of any Congress, or the mad edict of any red-handed mob; not while God is on the throne, and there is a sense of justice in the American heart. Our treatment of the Chinese should make forever impossible that biting satire that found a recent utterance: "The United States vindicates her claim of universal brotherhood by enslaving her black-skinned brother; waging war on her red-skinned brother; and driving out her yellow-skinned brother!"

What shall we do with the Chinaman?

Teach him the English language: he wants to learn it.

Teach him the story of the cross: we never found a more patient listener than he. Give him fair play: he has a right to it. He is a man, and has a soul.

Make him know that our Christian civilization is far better than his hoary but heartless, Christless, Godless civilization. Then we shall fulfill God's trust, when He sends Asia to learn the gospel in America, and convert our Golden Gate into the door of "the Kingdom of Heaven" for China!